إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ لَا إِلَٰهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَىٰ رَسُولِهِ الْكَرِيمِ وَعَلَىٰ عَبْدِهِ الْمَسِيحِ الْمَوْعُودِ

The AHMADIYYA Gazette

An Official Organ of the Ahmadiyya Movement in Islam, Inc.

MARCH 1988 SHA'BAN 1408 AMAN 1367

EACH HAPPINESS HAS A TINGE OF SADNESS

ENDURANCE AND FORTITUDE NEVER GO UNREWARDED

Khutba Eidul Fitr delivered by Hazrat Khalifatul Masih IV on May 29, 1987, at Islamabad, Tilford, Surrey, England.

Hazrat Khalifatul Masih IV started his sermon by reciting the following verse:

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

"Do thou endure with fortitude, and thou can do so only with the help of Allah. And grieve not for them nor feel distressed because of their plotting." (16:128)

Then he said: I have recited this verse which is dealing with the subject of endurance, fortitude and patience. One might ask, "What has endurance and fortitude to do with Eid?" The answer is very simple. The holy month of Ramadhan gives us the teaching of *Sabr* Which is fortitude, endurance and patience. No other month of the year highlights this teaching more than the month of Ramadhan. In one way or the other, the month of Ramdhan teaches us to control ourselves, to exercise patience, to exercize endurance over a relatively long period. It is a whole month of controlling one's passions, controlling and disciplining one's atitude and one's behavior; and, because of fasting, the period seems even longer. So, for some people this is a heavy month. For some other people, it is a short period. From the point of view of the Holy Quran, these are a few days. For each person, therefore, the length of this period varies according to his attitude. Nevertheless, this is a period of trial, We have to see what message the festival of Eid gives to Muslims; and the message is this, that the endurance and fortitude shown by a Muslim, a *Momin*, never go unrewarded.

From the worldly point of view also, there is a sign of happiness for the occasion of Eid. With every happiness there is also a tinge of sadness and a tinge of pain. When we have a day of joy, we also remember those whom we miss. Those children who have died, young people who have died at a young age. So the parents and the mothers remember them, or the widows who remember their husbands, they miss their husbands. Whenever there is an occasion of joy or happiness, that also brings a sense of grief, a sense of loss, a sense of pain. And this sense of pain, this sense of missing the dear ones has an element of endurance, it carries with it the element of fortitude. Not only in worldly affairs but also in the world of religion there is a tinge of pain, a tinge of loss in a moment of happiness.

There is a Tradition of Hazrat Aysha, *Razi-Allah-Anha*, that during the period of the victories of Islam, when from foreign countries won over by the Muslims, a number of articles of booty used to be brought, and some articles of luxury used to brought to Mecca and Medina. Once, Hazrat Abu Bakr received very finely ground wheat flour from a foreign country and he gave it as a gift to Hazrat Ayesha Siddiqa. When this wheat flour was made into bread and Hazrat Ayesha Siddiqa took the first morsel out of that bread, her eyes swelled with tears. Then her maid asked, "O my mistress, what is wrong? This is the most delicious bread baked from the most refined flour which has been brought here. Why are you crying? Why don't you eat this bread?" Hazrat Ayesha Siddiqa replied, "I feel the day in the

past when we used to eat the most primitive bread made from flour which was of a very low quality, and for years during the period of Hazrat Muhammad Mustapha, peace and blessings of Allah be on him, we used to eat this rough bread and I remember those days. With those days are associated a period of pain, of trial. That is what I am remembering and that brings tears in my eyes."

Therefore, today, for this Eid sermon, I have selected the subject of endurance and fortitude. This Eid has brought us the memories of those who are not with us. The memory of those who have made sacrifices for the sake of Islam. And I am reminded of a verse of Hazrat Musleh Mauood in which he says that, "Today at this moment, I experience a special and an extraordinary pain." There are people who are enduring the most atrocious period of trial. One of the most despotic dictators of the time is sitting over their head but they are not concerned. There are people who have been incarcerated. There are people who have been tortured. There are people who have been detained. Day and night, plots have been designed to torture them. But these are the people who endure this suffering with fortitude, with pleasure. These are the people whom we remember and their pain, their trial, their tribulation, and the atrocities experienced by them bring up these feelings. We cannot ignore them. And so they are a part of this lesson of fortitude.

A *Momin*, a God-fearing person a pious, righteous person has a standard and quality of his own. A quality which is much higher than the quality of an ordinary and a normal person. Therefore, today I thought when we are celebrating this day of happiness, when we are celebrating this day of joy, then we must also remember and recall the sufferings and the sacrifices of those who are undergoing such atrocities. No doubt there is certain pain, there's a certain regret which cannot be wiped out however patient one may be, however enduring one may be, but one cannot ignore that pain. One cannot completely overlook that pain. But there are people who are very strong and firm in their faith and one sentence of sympathy can eliminate a lot of pain. But still, some pain is so deep, some regret is so deep that it cannot be wiped out completely. But at the same time, there is also an element of resignation in the character and in the quality of righteous people. These are the people who are resigned to the will of God. The Holy Quran says that there are people who think that for them it is immaterial, that wether we show fortitude, cry, or express our regret, this trial, this pain, this punishment is not going to go away.

There are some people who endure because they feel that they're helpless. They are resigned to it. But there are others also who think that if they yield to despotism, then this punishment will go away. They feel that they can reconcile their principles, they can yield their principles, and perhaps this period of trial and this period of punishment might go away. This is another group of people. But a righteous people who love principles, who are committed to ideology, who are firm and steadfast in their principles and in their faith and beleif, these are the people about whom one could say without any contradiction that they are great people. Whatever may be the object, those people are great who are going to uphold principles, wether those principles are of a material nature or principles of belief.

A Momin, a righteous person, one who fears God, enjoys an even higher status because his hope and his committment is with Allah. Those people who do not expect any reward, if they can show fortitude, if they can show strength of character, then those who believe in reward from Allah, these people must show an even higher standard of fortitude, a higher standard of endurance. And we know that in this world, one has to face difficulties. One is a target of hostilities. One is a target of attrocities. The world is full of injustice. In various countries, struggles go on for various ideologies. Various nations are endeavoring, are engaged in tremendous struggles for freedom, for self-determination. And the punishment that they recieve, and the atrocities which they undergo are of various natures, sometimes very severe, but they still keep their heads high. They still keep firm in their beliefs and in their convictions. And in many of these countries they express their pain, they express their regret. In their songs and in their poetries, they have national poets who pay tributes to these freedom fighters, who express their feelings of struggle. In our country also there are poets who, not for the sake of religion, but for the sake of political ideology, and political convictions, they have expressed their feelings in most moving poetry. They pay tribute to those who have shown endurance, who have offered sacrifice.

Xaiz Ahmad Faiz, for instance, a poet from Pakistan, is among them. Personally, he had gone through a lot of tribulations and trials for his political beliefs. Therefore, he had raised sologans. He had written verses against injustice. He was personally

aware, he had personally experienced this struggle against injustice, against inequity. In one of his peoms, it's very well known, he says, "I sacrifice the streets of my country. O, these lanes and streets of my town, people are not allowed to walk in the streets with their heads high and with words of freedom on their lips." He referes to that feeling, and he says in one of the verses, "When the light of my prison went out, I feel that we cannot distinguish between day and night. When the light in my prison cell was closed, I beleived perhaps that now the dawn is coming. We live in this hope, in this imagination of dawn and dusk." This is a very painful poem. It is truly reflective of one's feelings.

But so far as Faiz is concerned, he has no connection with religion. He did not believe in a God Who could reward. But he was a man of principles. It was only the historical sense which sustained him. He knew that only people with principles can sustain ideology, wether they belong to an ideology of politics or an ideology of belief. He knew, in a historical sense, that those who undergo this suffering, they are bound to succeed.

This is not a new tradition. This is not a new practice. For all the times to come in the past and in the futrue, these are the people who went on fighting against injustice and inequity. Their loss is not new. Their victory is not new. This is the lesson of time. In our world, we have seen many people who have been destroyed in this struggle for existence. Many are the people who have lost this battle. Many are the people who are ground to earth, who have been obliterated because they suffered through trials and tribulations which were not of spiritual character. Their fights were not fights for their beleifs.

But there are fires and there are fights in which there is joy. There are fires in which flowers grow and the fire of Hazrat Ibrahim is one of those fires, one of those flames through which blossoms come. The trials and tribulations of Hazrat Ibrahim, the pain that he underwent. Since the attrocities that he suffered were for the sake of God Almighty, for his Allah, and for his belief, then his fire was turned into a garden, was turned into flowers.

Therefore, verse 128 of Al-Nahl which I recited earlier, *"Do thou endure with fortitude and thou can do so only with the help of Allah."* So this is the message to Hazrat Muhammad, peace and blessings of Allah be on him, that 'your endurance is for the sake of Allah.' And the good tiding and good message is that, 'When you endure for the sake of Allah, then it is rewarded, then it is not wasted, then that fortitude, that endurance, that patience turns into happiness. Sometimes the period of endurance is brief and this is the message of Ramadhan. This is the message of Eid. Therefore, the message of Ramadhan is not for one Eid alone, it is for many happinesses. It is for a series fo hapinesses.

If you endure for the sake of Allah, you will experience so many Eids. You will experience so many periods and days of happiness that when you look back at the period of trial, when you look back at the periods of difficulties, you will be so surprised and you will be compelled to say that, "O God, how grateful we are to You. The period of difficulties was so brief now that we look upon the past as compared to the happiness we have received, the period of trial was very brief." So this is the feeling of a *Momin*, this is the sentiment of pious and a righteous person. Therefore, when we talk about the endurance of a pious person, when we talk about the endurance by righteous people, the *Momins*, then we are traversing a new ground.

An Urdu poet of India, Ghalib, says, "This is my heart. It is not made of stone or of mud. It is a tender thing." A heart is a tender thing. Therefore, whenever we suffer we cry. Whenever we suffer from pain then the tears come into our eyes. Therefore, why should anyone torture us? An ordinary worldly person, when he cries because of pain endured by him, then his answer is very simple. His answer is the same that this poet gives, that after all this is a heart and it bleeds when there is pain. But when the same question is asked to a *Momin*, to a pious person, to a righteous person, then his answer is different. His answer is that of Hazrat Yaqub, when he was asked, "Why do you cry? Why do you shed tears?" Then as the Holy Quran tells, us, his reply was of a different quality, of a different nature. And his reply was this, that when his sons said, "Why do you always talk about Hazrat Yusef? Why don't you give this thing up? Why don't you forget it? You have become sick, you have become ill, you are so distressed that you might even die." So his reply was not that simple reply of a poet. His reply was of a high quality. A beautiful reply it was. He said, "My pain, my regret, and my tears, why should they cause you any concern? Why should they cause you any regret? It is between myself and my God. I do not cry to show to the others. I do not express my pain to impress you. I offer my tears, I offer my pain in submission to Allah and who are you to interfere in it? My trials, my pain,

my regrets, my distress is for the sake of Allah."

I know that those who offer their sacrifices for the sake of God and are not concerned about what the world thinks about it; when they do not express their pain to seek sympathy or condolences from the world, they are the people who make sacrifices, who offer their submissions only for the sake of Allah. These are the people who receive rewards from Allah alone and the world does not know how beautiful their feelings are, how beautiful are the rewards from Allah. The distress that they suffer, their suffering and their pain is only for the sake of Allah. They know that God has already told them that their sacrifices and sufferings have already been approved by Allah and they are going to be rewarded with the most beautiful rewards.

This is the difference between a Momin and a non-Momin, between a righteous person and an ordinary person. Their quality is different. Their standard is different. When Allah talked to Hazrat Muhammad, peace and blessings of Allah be on him, on this subject they are of a higher quality from the conversations which God had with even the other apostles. When Hazrat Yaqub said, to his sons, "God has given me good messages, I know you do not know. You think that I am suffering but I know that God has fated for me many advantages and many benefits." This was the reply of Hazrat Yaqub. But when Allah addresses Hazrat Muhammad, peace and blessings of Allah be on him, then that conversation, that message is of a different quality, is of a different status. God says, "O Muhammad, your reward is Myself. And I tell you..." This what Allah tells Hazrat Muhammad, peace and blessings of Allah be on him, "If you paractice fortitude for the sake of Allah, then every moment you will be having Me, you will be seeing Me, you will be experiencing Me." What a reward it is. What a high quality reward. No other prize in this world, no other reward in this world can compare with that.

If one's beloved would give a firm promise of one's meeting with that beloved, then that is the highest reward. So Allah promises rewards to His servants accoding to their spiritual standards and qualities. Those who show fortitude, who show patience, they receive rewards in a different way. Those who suffer, who experience pain, they expect rewards in different manners. Sometimes they want relief from their sufferings. But each and every person has a different aspiration. People aspire in different ways. They look at different rewards in different manners. The letters that I receive also show different rewards from Allah. Some people say that God may give us life and we want to see with our own eyes the punishment to this despot and this dictator. And from their point of view, it is a very satisfying reward. But there are other rewards of a very high order. Greater rewards which are in the sights of others. Some people write to me that 'May God give us a higher degree of fortitude and we are happy with the rewards which are descending on the other Ahmadies in the rest of the world. So long as we know that Ahmadiyyat is prospering. So long as we know that our suffering is being rewarded and our suffering is not going waste, we are quite happy to see Ahmadiyyat flourishing and growing everywhere. There are other people who have an even higher target of reward, a higher target of spiritual reward that they expect. They say that, "O God, show us the victory of Islam as a reward for this suffering and pain that we are experiencing. These are all different targets, different rewards. But the highest reward, above which one cannot expect any higher reward, and that reward has been described in the Holy Quran that, "O Muhammad, you should go on being patient. You should go on showing fortitude. Because along with your sufferings we are showing you rewards. We are giving you the advantages. And We know that the highest reward that you expect is the love of God, the love of Allah, and you are receiving this reward. As you go by, as you go on, and as you stand you should recite the name and recite the qualities of Allah.

Thus, with pain and suffering is linked the subject of fortitude and patience. fortitude and endurance of the highest quality is linked with a *Momin*. It is quite natural that whan we are celebrating, we should also feel the pain of suffering because it is natural. If this was not so, the Holy Quran would not have described the sentiments and feelings of Hazrat Yaqub, by describing that Hazrat Yaqub used to remember the memory of his beloved son, day and night, in his prayers, in his period of awakening, and in his sleep. He always used to remember Yusef and this was witnessed by his sons who used to taunt their father by saying that, 'This is the only memory that is on your lips and in your heart.' Therefore, this is not a bad thing, this is not a disapproved act: this rememberance, this pain with happiness, the rememberance of loved ones when one is happy because the Holy Quran has described it.

Hazrat Muhammad, peace and blessings of Allah be on him, was such a faithful person that on every

occasion of happiness he used to remember those whom he loved. There was not a moment when Hazrat Muhammad, peace and blessings of Allah be on him, would not feel the pain of the loss of Hazrat Khadija. His standard of fortitude was so high that he would never show his pain or show the loss that he suffered. But sometimes he did express those feelings. Hazrat Ayesha Siddiqa, Razi-Allah-Anha, says that, "Whenever there was a good gift brought to the house, Hazrat Rasul-i-Akram Muhammad, peace and blessings be on him, would distribute that gift among the relations and the dear ones of Hazrat Khadija, Razi-Allah-Anha." This loyalty, this fidelity is a quality. This is a holy tradition that one should remember loved ones with loyalty and fidelity. To suffer for the sake of Allah is our duty.

If today comparatively we are in luxury, we are comfortable, and some of our friends are passing through more difficult times, are enduring through days of trial, they're doing this for our sake. They are suffering for our sake. We should light the candles of their rememberance in our hearts. We should remember them at every time when we celebrate anything because they are suffering for the sake of God. The fetters which are on their body should be made into the fetters in the memory of our hearts. We should remember them in the morning and at night. We should remember them in our public utterances as well as in our private prayes. They will be sustained by our prayers. Your prayers and your rememberance will not go unwasted because God will look upon you with love and affection, and your endurance and fortitude will bring releif and rewards for these people.

Therefore, today which is the day of the Holy Eid, certainly it is a day of happiness, certainly it is a day of joy, but it is also a day of endurance, it is also a day of fortitude, it is a day of patience. We light candles on such occasions and I ask you that today in your hearts and in your breasts, you should light the candles of the memories of those who are enduring, who are passing through difficult times, who are passing through trials, who are suffering because of their beleif, because of their committment to God, their committment to *Kalima*. And these lights and these candles are going to illuminate your soul. These candles of the memories of those who are suffering will give you inspiration and you will feel and you will realize that the sacrifices for which you are prepared and you have not been called upon to make, these are the sacrifices which your brothers are making in Pakistan and some other places.

Hazrat Muhammad, peace and blessings of Allah be on him, says that the whole nation, the whole community is not called upon for sacrifices and to go through trials at the same time. Sometimes the sections of that community, groups of those nations are called upon to make sacrifice. For those who do not go through those trials, for them it is essential that they should remember. As Momins, they should share those feelings. They should not have those feelings that, 'Oh, we are alright. Why should we bother about it? Because we are not going through these trials.' These are superficial feelings. These are the feelings of *Munafiqeen*, of Hypocrites. But for Momins, for those who are steadfast in the way of Allah, for them it is essential to remember those who make sacrifices, to remember with love and with affection and pray for those who are passing through these periods of trials and suffering. We should be ready when our time comes. Our prayer should be that, "O God, include us among the feeling of integrity, of loyalty, of fidelity so that when we are called upon to make a sacrifice, we should equally remain steadfast and firm in our committment to Allah and to the Holy Prophet of Islam and to our beleifs and our convictions.

FOR MEMBERS OF AHMADIYYA MEDICAL ASSOCIATION U.S.A.

Doctors and Dentists are needed (Nusrat Jehan Scheme) to go to African countries. Please offer your services for 3 years or offer yourself for less time as Waqfe-Arzi. Please contact me for details.

Fazal-e-Omar Hospital Rabwah needs your attention. Huzoor has directed that the Ahmadiyya Medical Association, U.S.A. should plan and look after the betterment of Fazal-e-Omar hospital Rabwah. We need to raise a total of about $40,000. So far we have collected only about 3,000. Please donate generously. Jazakallah.

Naseer A. Tahir M.D.
President, Ahmadiyya Medical Assoc.

ESSENTIALS OF FASTING

This year Ramadhan would most probably start from 17 April 1988 and would end on 16 May 1988. Members are requested to spend this blessed month in a proper and befitting manner. Fasting during the month of Ramadhan is one of the five pillars of Islam. Besides the days of Ramadhan when fasting is obligatory, optional fasts may be observed on other days excepting Eid days and two days next to Eidul Azha day when fasting is prohibited. Optional fasts are rewarded by Allah but their non-observance does not amount to sin. Certain matters relating to Ramadhan fasting are as below:

Who Should Fast

Every sane and adult Muslim, male or female, is ordained to observe fast during the month of Ramadhan. Non-observance amounts to a great sin. Travellers, sick people and women during their menstruation or confinement after child birth, should not fast. This loss of Ramadhan fasts is, however, required to be made up as soon as possible after Ramadhan. Failure to do so is sinful. Though it is not obligatory for a minor to observe fast, it is nevertheless preferable to induce big children to keep fast of Ramadhan as may be convenient to them.

Time of Fasting

Fasting time commences at dawn and ends at sunset. During this period of time eating, drinking, or sexual contact is prohibited. The rest of the time is allowed for normal activities.

Sahari

The Holy Prophet Muhammad, peace and blessings be upon him, is reported to have said, "Take meals before dawn because in this meal there is blessing." Moreover he says, "The difference between our fasting and the fasting of the People of the Book is pre-dawn eating." The pre-dawn meal is called Sahari or Suhoor. It should be taken before the true dawn.

Niyyat

The intention to fast is the first requirement. The Holy Prophet Muhammad, peace and blessings of Allah be upon him, is reported to have said, "Whoever does not intend to fast before day break, there is no fast for him." If the intention is not made but the prohibitions of fast are observed during the time prescribed for fasting, it would not amount to fast. To perform Niyyat before mid-day is permissible provided food or drink has not been taken since dawn. It is hwever preferable to do so at the time of Sahari.

Time of Iftar

The fast should be broken immediately after sunset. The Holy Prophet, peace and blessings of Allah be upon him, is reported to have said, "When the night comes in from that side, and the day goes back from this side, and the sun sets in, a fasting man shall break fast." Fasting is generally broken with dates in deference to the practice of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, but any other permissible food or drink is not ruled out. The following is the English translation of the prayer for the breaking of fast.

"O Allah, I have fasted for You, and I have faith in You, and I have relied in You, and I have broken fast with Your provision.

Taraveeh

Taraveeh prayer is a regular practice during Ramadhan. It is offered between Isha prayer and the Witr part of it. It comprises eight rakats offered in two's. The Holy Quran is recited continuously in Taraveeh prayer and generally one whole reading is completed during the month. After four rakats of Taraveeh prayer, there is a short break during which Allah's praises are rehearsed. Taraveeh prayer as well as Witr during Ramadhan is normally to be offered in congregation in a mosque. If for any reason, one is not able to reach the Taraveeh prayer it is preferable to offer Tahajjud by himself at home. Women can also offer Taraveeh prayer in the mosque.

Itikaf

The Holy Prophet Muhammad, peace and blessings of Allah be upon him, used to observe comparatively more intensive devotion in worship in the last ten days of Ramadhan. He is reported to have said, "The first ten days of Ramadhan are called the decade of mercy, the middle ten days the decade of forgiveness, and the last ten days the decade of salvation." Itikaf is also associated with the last decade of Ramadhan. It means worship of Allah in seclusion, preferably in a mosque and for a woman at her home. A short time before the sunset on the 20th Ramadhan and until the sighting of the new moon on the 29th or 30th, retirement to a mosque with the intention of Itikaf, is called Itikaf. It is meant for worship in seclusion to seek Allah's pleasure and forgiveness. To be in Itikaf is considered a source of spiritual enjoyment of the highest order. The Holy Prophet Muhammad, peace and blessings of Allah be upon him, is reported to have said, "Itikaf restrains a person from sin and the reward all such deeds subsists which he was unable to perform."

Sadaqatul Fitr & Eid Fund

This year Sadaqatul Fitr Rate has been fixed $3.00 per person which is obligatory to pay before the Eid prayer. However, those who cannot afford to pay according to the prescribed rate, it is permissible for them to pay half of the prescribed rate. Eid fund should also be paid at least one dollar per family.

AHMADIYYA MUSLIM CENTENARY JUBILEE
(1889 - 1989)

Ahmadiyya Movement in Islam is entering into its glorious second century. It is planned to celebrate its first Centenary Jubilee from March 1989 till the end of the year in a most befitting manner in U.S.A. During the year, two exhibitions will be held at two differet places. Jamaat members are requested to lend the following items for the said purpose.

Old Photographs

Annual Conventions & Gatherings

Members [pioneers]

Members meeting some dignitary etc; etc;

Companions of the Promised Messiah

Movies

8 m.m. [with or without sound]

Super 8 [with or without sound]

Video Cassetts [any dignitary addressing Jamaat, or any member's address to outside gathering]

Audio Cassetts of U.S.A. Annual Conventions

Slides: Showing Jamaat Activities etc;

Newspapers/Magazine Cuttings

About Jamaat

Articles written by Jamaat members etc;

Any comments about Jamaat appearing in local Journals/Magazines

Books

Any book written by Jamaat members on any topic or subject.

Honors/Awards

Any kind of document showing any member awarded an Honor, Certificate of Achievement, by Local, State or Federal Authorites, including Academic Achievements of Ahmadi students.

Handicrafts/Fine Arts

Laboriously done handicrafts

Model of any Islamic Building, Mosque, etc;

Items submitted should indicate clearly:

Name, Complete Address and Phone Number

Date of Photo, Slide or Movie alongwith their description

Note: All Materials [Photographs, Movies] and other important documents will be properly taken care of and will be returned safly to their owners. Inshallah

All materials should be submitted to me as soon as possible C/O Maulana Sheikh Mubarak Ahmad, Amir and Missionary Incharge at Washington DC. Times is short, your timely cooperation is very much needed to make all the events a great success.

Kalimullah Khan,
Chairman subcommittee Exhibition Materials,

1988 JALSA SALANA, U.K.

Hazrat Khalifatul Masih IV has graciously approved the holding of Jalsa Salana (Annual General Conference) 1988 of the U.K. Jamaat at Islamabad (Tilford, Surrey) from 22nd to 24th July, 1988. It is quite likely that Eid-ul-Adha may fall during the course of the Jalsa. Detailed information about arrangements for participation and the program of the Jalsa will be communicated in due course.

DA'EE ILALLAH AWARDS

To accelerate the Da'ee Ilallah Scheme throughout the world on a more intensive and larger scale, as repeatedly emphasized by Khalifatul Masih IV, it is proposed that by way of appreciation of excellent work by countries and individuals under Da'ee Ilallah Scheme, there will be public acknowledgement of such work on important occasions during the celebrations of the Centenary Jubilee.

The purpose is to introduce a sense of keen competition in achieving excellence in this laudable and critical area among brothers/sisters and countries, who put extraodinary efforts in this scheme in ever-increasing numbers.

You are, therefore, requested to kindly give all-out publicity throughout the Jamaat repeatedly regarding the crucial importance of Da'ee Ilallah Scheme.

TABLIGH REPORTS

Milwaukee, Wisconsin

Per the instructions of the Naib Amir I, the Milwaukee Jamaat was given the task of holding an Afro/Black History Program in the month of February. Each member or family was to invite 10 people, to attend the event. We held regular Tabligh meetings to plan for the event.

The master of ceremonies was Mr. Nasirullah Ahmad, Mr. Khalid Walid was in charge of hosting the event, and Mr. Hajj Muhammad Sabir was in charge of publicity. The speakers were Mr. Hajj Malik O. Baiyewu, Mr. Rashid Ahmad, and Mr. Zafar Ahmad Sarwar.

Twelve familise or members gave names and addresses to invite guests. 327 names, including public service announcements (radio and newspaper), were mailed invitations or information about the lecture. About 250 invitations or flyers were sent through inner University mail, to all campus organizations. About 50 non-Ahmadi persons attended. The Wisconsin room was rented for the event, with a seating capacity of 300 people.

Dayton, Ohio

The tabligh report for the period January 14 - 20, 1988, is given below:

On January 15, a Khutba was delivered exhorting our Jamaat to fulfill their committments to thee Daee-ilallah project. Excerpts from Khalifatul Masih IV khutbas given on January 28, 1983 and February 4, 1983 were utilized to indicate to Jamaat what the Daee-ilallah program is and to describe the character of a Daee-ilallah. Also Janaza prayer was held Sister Taha of Pittsburg, PA.

There have been 43 new names submitted to our Daee-ilallah project list. This brings the number of people under preaching to 84 to date.

I received only 1 Daee-ilallah intent form the Jamaat since January 6, 1988, this makes 14 forms that have been returned.

18 letters were mailed calling people to the religion of Islam and Ahmadiyyat.

18 copies each of brochure entitled: "What is Islam?", 14 copies of Khalifatul Masihs speech delivered on October 17, 1987 in Detroit, Michigan, 1 philosophy of the teach of Islam, 15 Islam and Christianity, 1 Invitation to Ahmadiyyat, 15 Islam its Message, were distributed.

To date I have received 1 report from Jamaat members in relation to their propagation activity. The Daee-ilallah referred to is Bro. Saifullah Ahmad Muizz.

The Dayton Convention Center has been reconfirmed to facilitate the Jamaat program February 10, 1988. The rental fee has been reduced to $256.00 from the original $304.00. The contract for this affair had to be re-negotiated. There was a requirement to have liability insurance on participants attending our affair in that building.

I was able to get a waiver on the insurance requirement and re-confirm the contract of rental.

Press releases, and letters inviting local colleges/universities participation in the February 10, 1988 were to be mailed January 25, 1988, will now be mailed February 2, 1988 due to the delay in the facility rental confirmation.

Channel 30 TV Station has been contacted to secure video equipment. I was informed by the station that we should have a member of the Jamaat trained to operate video camera. There will be a video operators workshop February 6, 1988 from 9:30 a.m. to 4:00 p.m. Tuition cost is $10.00. It is suggested that a person be sent to take this training. I suggest Bro. Abdul Shakur Ahmad and Sister Amtul Muid Shafi be assigned this task.

Ahmadiyya Muslim Students Association

We have a booth, with free literature and books for sale, in the U.W.M. Union Concourse. We respond to questions and establish contacts with both religious and non-religious organizations on campus to propagate Ahmadiyyat. Alhumdullah. We have established contacts with Christian and Muslim organizations.

Our schedules of the times, that we have the booth, are posted on the Mosque bulletin board along with a notice requesting volunteers.

Insha Allah, we are trying to obtain office space.

At the present time we have obtained a locker and a post office box in the Union.

I have informed the Jamaat's President that, Insha Allah, we wish to hold a meeting of all Ahmadi students of U.W.M. to get ideas and suggestions on propagating the message of Ahmadiyyat on campus.

We are trying to arrange a debate, Insha Allah, between the Baptist Campus Students Association.

Zubair Salahuddin
Milwaukee Tabligh Secretary

LOCAL JAMAAT ACTIVITY REPORTS

Los Angeles: Jalsa Seeratun Nabi.

Jamaat Ahmadiyya Los Angeles chapter organized Jalsa Seeratun Nabi on January 31, 1988 at 2 p.m. at the Mission House. The meeting was presided by Mr. Ikram Jartala. Dr. Hameedul Rehman started the meeting with the recitation of verses of the Holy Quran from *Sura Al Ahzab,* pertinent to the occasion. Mr. Ziaul Haq presented a few psalms of the poem of Hazrat Promised Messiah *Alaihis Salam.*

The first Speaker was Mr. Yunus Farooqui who enlightened the audience with the Holy Prophet's role in the elimination of slavery. With personal examples from the life of our beloved Prophet Muhammad, he showed how this heinous act of ill-treetment with slaves was condemned and eradicated. He showed beyond the shadow of doubt that our Holy Prophet was truly a blessing for slaves of his time and all times.

Arshad Mahmood Khan recited 10 psalms of arabic Qaseeda

in a sad tone. Abdul Waheed Khalid presented Urdu translation of these psalms. Our next speaker was Dr. Tahir Ahmed Khan who presented a brief history of Holy Prophet's sacred life and showed how his character was examplary to all mankind. His life is like an open book and his teachings have been safeguarded. The next speaker was Dr. Hameedul Rehman who discussed the Promised Messiah's deep love for the Holy Prophet Muhammad by quoting psalms from his Persian poems. He expressed the importance of *Darood Sharif* and how Khalifatul Masih II started Seerat meetings.

Later on, Ch. Mahmood Ahmad recited the poem:

in a fine melodious tone. The last speaker of the meeting was Anwer Mahmood Khan who spoke on the highest status of our Holy Prophet, peace and blessings of Allah be on him, in the light of Hazrat Ahmad's interpretation of the verses of *An-Noor*

How our Holy Prophet excelled in his worship of Allah and how examplary was his relation with fellow human beings. Perfecting the art of true worship on one hand and exhibiting an unparallelled behavior of highest degree with mankind really made him the central chord of the two spheres. All the avenues to Allah are now closed except the avenue of following the footsteps of our Holy Prophet Muhammad.

The President of the meeting, Mr. Ikram Jatala, concluded the Jalsa by commenting that it is imperative to show the beautiful face of our beloved Master to the people at large to remove the misconceptions about Islam. Collective silent prayers were offered to conclude this sacred meeting.

Washington, DC: On Sunday, Feb. 21, 1988, in commemoration of Musleh Mauood Day, a meeting was held at the American Fazl Mosque, Washington, DC. Members from S.E. region participated enthusiastically in great numbers. The meeting was presided over by Sahibzada Mirza Muzaffar Ahmad. It was opened by a recitation of the Holy Quran by Kaleem A. Bhatti of York. Then Mubarik A. Malik read a poem written by the regional President, Mubashir Ahmad in honor of Hazrat Musleh Mauood.

Abdur Rashid Yahya, missionary, Washington, DC, explained the background of the prophecy. He quoted from the Holy Quran, Hadith, sayings of the prophets and saints, prophecies about the advent of the Promised Messiah, *Alaihis Salam,* and his promised son, *Razi Allaho Anho.* He also stated that the Promised Messiah, peace be on him, went to Hoshiarpur and secluded himself for forty days. There he prayed to Allah earnestly for a great sign to be given to him. Accordingly, Allah accepted his prayers and gave a glad tiding about the birth of the Promised son within nine years. Later on Allah fulfilled His promise and the Musleh Mauood was born.

Following this, Kaleemullah Khan recited the Urdu text of the prophecy and its English translation was given by the President of Baltimore Jamaat, Bro. Hamza Zainuddin. Then Alhaj Munawar A. Saeed threw light especially on one aspect of the prophecy, *i.e., "He will procure the release of those held in bondage."* He explained that this aspect has many applications but he would take only one of them, i.e., Colonialism. He explained in detail how Hazrat Musleh Mauood himself participated and guided the Muslim leaders of India for establishing Pakistan. He also guided through Sir Muhammad Zafrulla Khan (God be pleased with him) to free other Muslim countries of the bondage of colonialism.

Next, Bro. Hameed A. Bhatti recited a poem of Hazrat Musleh Mauood melodiously. Then the Amir

and Missionary Incharge, Sh. Mubarak Ahmad explained how the prophecy was literally fulfilled in the person of Hazrat Mirza Mahmood Ahmad. He refuted the arguments of non-believers in Khilafat and proved from the wording of the prophecy that no one but the son of the Promised Messiah, peace be on him, was the real and only person on whom this prophecy can be applied. He also stated in detail that the words that "Allah's shadow will be on his head" were fulfilled many a times in his person as he was saved on many occasions by Allah miraculously. The words "Fazl-i-Umar" in the prophecy pointed out that the Musleh Mauood would survive from the attacks, whereas Hazrat Umar could not survive from the fatal attacks. He also enumerated different similarities between Hazrat Umar and the Musleh Mauood.

This speech was followed by Ch. Allah Bakhsh, the President of Washington Jamaat, who made different announcements, especially about the approval of new office holders.

In the end, Sahibzada M. M. Ahmad presented his personal experiences and those of his wife as son-in-law and daughter. He narrated that the Musleh Mauood always treated them kindly and respectfully. Rather, he advised him to be mindful of the feelings of people, especially the needy ones. He also mentioned that Hazrat Musleh Mauood, inspite of being Khalifatul Masih, always respected Ummul Momineen, Razi Allaha Anha, and treated her kindly.

The meeting came to an end with collective *Du'aa*. May Allah enable us all to follow Hazrat Musleh Mauood's example and fulfil his desires. Ameen!

Musleh Mauood Day in New York: The meeting was held on Feb. 21st. at Baitul Zafar, there were over 200 men and women from New York, New Jersey North and some from Philadelphia. The guest of honor was Malik Saifur Rehman, Mufti Ahmadiyya Jamaat. He delivered his personal experiences during the lifetime of the Musleh Mauood. The other speakers were Naseer Ahmad who gave an excellent delivery on the life of Musleh Mauood. Ata-ur-Rahim Hamid spoke on the prophecy of Musleh Mauood. The program was moderated by Kauser Saheb. From our youths, Rizwan Alladin and nazams by Zaffar Malik and Tahir Khokar and Tilawat by Dr. Munir Ahmad, made a very interesting and successful meeting.

HIGHLIHTS OF HUZUR'S VISIT TO DAYTON OHIO

Huzoor granted an audience to the Honorable Richard Clay Dixon, Mayor of Dayton, Ohio. The Mayor presented Huzoor with a plaque and a medallion of the city of Dayton, Ohio.

Huzoor granted an interview to Ms. Reatha Phillips, a television reporter from Dayton's channel 22, an ABC affiliate, which has a viewing audience of over one million persons.

A reception was held at Sinclair College for Huzoor. Approximately 175 guests were in attendance. Some of the guests included Mayor Richard Clay Dixon, Jessie Gooding, President of the Dayton Chapter of the N.A.A.C.P., Willie Walker, Director of the Dayton Urban League, the Reverend David Gilbert, President of S.C.L.C., Professor Joseph Jackson, Dean of the Philosophy Department at Central State University, and Ms. Delores Winslow, community activist. The Imam of Walis Deen's Dayton Jamaat and approximately ten of their families also attended.

Huzoor addressed the audience, providing much insight into the problems of racial disharmony confronting Dayton, Ohio. Huzoor also granted audience to members of the Dayton, Athens/Columbus, and Mason Jamaats.

The Dayton Police Department assigned two plainclothed officers to Huzoor's Security Force throughout his stay in Dayton, Ohio.

Muzaffar Ahmad Zafr

(Continued from page 12)

-the Prime Minister of Pakistan, M. Khan Junejo,

-the Chairman of the Senate, Ghulam Ishaq Khan,

-the Speaker of the National Assembly, Hamid N. Chattha,

-the Federal Ministers and the Ministers of State, and

-Members of the National Assembly.

the telegrams contained the demand that 328 "non-Muslim Ahmadis", down to the rank of Lieutenant-Colonel, should be removed from the armed forces of Pakistan. Upon that the President of Pakistan, General Zia-ul-Haq, had instructed the General Headquarters Directorate to take measures for the dismissal of 328 Ahmadis from the armed forces of Pakistan.

(Daily "Jang", Lahore, November 2, 1987)

IMPORTANT ANNOUNCEMEN7
1988 JALSA SALANA, U.S.A.

As it has been announced that Jalsa Salna U.S.A. will be held on 24-25-26 June 1988 at University of Maryland Baltimore Campus. Where it was held last time. All members are requested to try their best to participate in the Jalsa Salana and get together with other Ahmadi Brothers. Here are some very important announcements concerning the Jalsa.

Chanda Jalsa Salana: This chanda was instituted by Hazrat Masih Mauood (peace be upon him) himself. Therefore every earning member must pay the prescribed rate of 1/120 of annual income.

The main expenses of Jalsa (general arrangements, meals, meeting, facilities, etc.) will be borne by the Chanda Jalsa Salana.

The cost of lodging at the Jalsa Site (i.e., campus dormitories) will be borne by those participants who elect to stay there. Efforts would be made to accommodate as many members as possible in Ahmadi homes. To encourage the participation of non-Ahmadies, the cost of their lodging will be borne by the National Jamaat.

Some points to consider:

A. It has never been the tradition of Ahmadi Jamaats anywhere in the world to provide hotel style accommodations free of cost to the attendees of Jalsas. Attendees stay in the homes of Ahmadies or communal-type lodgings (when and where feasible), or they provide for their own lodgings.

B. The provision of on-campus lodgings free of charge has proven to be an excessive burden on the Chanda Jalsa Salana, necessitating the expenditure of other Jamaat funds.

C. We pray that by host Ahmadies opening up their homes to their brothers and sister, it will foster the spirit of brotherhood which forms such an integral and memorable part of every Jalsa Salana.

Announcement From the National Secretary for Audio-Video

If you are not receiving Hazoor's Friday Sermon cassettes and would like to receive it, Please contact me. If you want to receive the set of the Tabligh cassettes, please send me a check for $79.00.

Please make you check payable to "Ahmadiyya Movement in Islam" and mail you checks to me on the following address.

107 Harrogate Road
New Hartford N.Y. 13413

Any comments on the quality of the cassette tapes should be directed to me.

Please note that due to the increase in postal rates as of April 3rd, the cassettes price would increase to $1.30.

Please write your full name and address legibly during any correspondence.

Dr. Abdul Hakeem Nasar

IMPORTANT NOTICE

I have been elected National Secretary USA, for Audio-Video. Among others, one of my responsibilities is to check that all members of the Jamaat are receiving, or at least listening to Huzoor's Friday sermons regularly. Please help me by informing your local President in this regard.

From now on, you will be receiving all cassettes through me. Please note that anytime you receive a damaged or low audio quality cassette, or do not receive the cassette at all, I am the first person to inform. This way I can help and improve the system. Your cooperation in this matter will be appreciated.

Please remember me in your prayers so I can discharge my duties accordingly and up to your satisfaction. May Allah help me so. Ameen.

Abdul Hakim Nasar

PERSECUTION OF AHMADI MUSLIMS GOES ON IN PAKISTAN

Lawlessness and Brutality By Police Force in Twin Capitol City of Rawalpindi -Islamabad.

On the night between March 14 and 15 at 3 a.m. a strong police force of 100 men cordoned off the area around the Ahmadiyya Mosque on busy main street called Murree Road connecting the twin city of Raqalpindi - Islamabad and using heavy hammers demolished the marble plaque of "*Kalima Tayyaba*" (There is none worthy of worship except God, Muhammad is His apostle) - a common insignia of all Muslims -from the main entrance to the place of worship. All this high-handed lawless brutal activity was carried out in the presence and supervision of a Magistrate in the twin city which is the Capitol of Pakistan. The police also arrested all those who were inside the place of worship at the time of their raid.

The world wide Ahmadiyya Muslim Community strongly protests against this desecration of places of worship and lawlessness directly by the very organs of Government created to respect law and protect the rights of all citizens. This shameless exhibition of lawlessness can only encourage lawlessness in th country and probably was designed to serve that purpose to trample the rights of minority communities in Pakistan.

PudEidan, Distt. Nawabshah: On January 18, 1988 at 11:00 a.m., three man entered the clinic of Dr. Naseer Ahmad. One of them asked the doctor to remove one of his teeth. When the doctor was examing his teeth, he was attacked with a dagger by the second person. In fending the attack, Dr. Naseer's wrists wer badly cut. The third person hit a dagger in his chest. Dr. Naseer was badly wounded and fell down. The three left with slogans that they have killed a swine. Dr. Nseer was taken to the hospital with 7 stab wounds. His condition is now satisfactory.

Qazi Ahmad, Distt. Nawabshah: Four armed men attacked Mr. Abdul Aziz, who owns a medical store, on February 18, 1988 at 7:30 p.m. Mr Abdul Aziz was badly wounded with 17 wounds on his body. He was taken to hospital and fortunately his life was saved. Two of the attackers were later apprehanded. One of the attackers was mortally wounded by his own companions in this skirmish and died.

Fort Abbas: According to the Daily Millat, London, of February 26, 1988, the body of an Ahmadi, Aziz Ahmad, was exhumed from his grave and transferred to a non-Muslim cemetery. This was done under the direction of the local Assistant Commissioner.

According to Jang, London, of March 10, 1988, the **Services and General Administration Dept. of the Government. of Pakistan** has issued orders to all Government offices to secure sworn statements from all gazetted officers within 48 hours, on declaration forms issued by the Government, affirming whether they are Muslims or Qadianies.

Goth Shah Din (Sindh): Two men attcked Mr. Nasir Ahmad, son of Ghulam Rasul, with daggars and badly wounded him. He was taken to the hospital and is out of danger now. There are only 12 Ahmadies in this town.

Jhelum: On January 24, 1988 at 11:00 p.m., the police entered the Ahmadiyya Mosque and obliterated the "Kalima" from the Mosque. The police had earlier asked the Ahmadies to take down the Kalima. The Ahmadies refused. The police D.S.P. was them consulted and the above police action took place. During this incident, the Ahmadies present in the Mosque kept busy in prayers.

General Zia Issues an order: Dismissal of 328 Ahmadies from the Army

The secretary for information of "Tahaffuz-e-Khatm-e-Nabuwwat" says: The step was taken after telegrams had been sent to the President, the Prime Minister and higher government officials

The secretary for information of the Majlis Tahaffuz-e-Khatm-e-Nabuwwat (a non-descriptive disguise for an anti-Ahmadiyya organisation of fanatic Mullahs), Maulvi Faqir Mohammad, talked with journalists yesterday and stated:

A resolution was passed at the Majlis Tahaffuz-e-Khatm-e-Nabuwwat conference held in Rabwah on October 8 and 9 to the effect that 328 Ahmadis should be dismissed from the Pakistan army. In the light of that resolution, he had sent 107 telegrams during the past days to

-the President, M. Zia-ul-Haq,

-the Chairman, Joint Chief of Army Staff, General Akhtar Abd-ur-Rahman,

-the Secretary in the Ministry of Defence, Syed Ajlal Haider Zaidi,

-the Vice-Chief of Army Staff, Mirza M. Aslam Beg,

-the Chief of Air Staff, Air Marshall Jamal Khan,

-the Chief of Naval Staff, Admiral M. Iftikhar Sarohi

(Continued on page 10)

HAZRAT KHALIFATUL MASIH IV VISITS DAYTON, OHIO

The Honorable Mayor of Dayton, Ohio, presenting a plaque to Huzoor.

Huzoor patting and praying for a child in Dayton, Ohio.

HAZRAT KHALIFATUL MASIH IV VISITS DAYTON, OHIO

A reception was given in Huzoor's honor at Sinclair College, Dayton, Ohio. Here, Huzoor is addressing the audience after dinner at the reception.

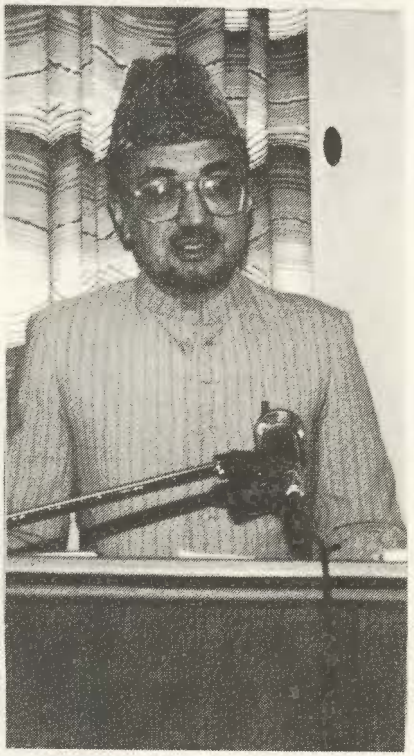
A view of the audience during Huzoor's speech at the reception in his honor.

SOME OF THE SPEAKERS DURING THE MUSLEH MAUOOD DAY CELEBRATION AT WASHINGTON, D.C.

Sahibzada M. M. Ahmad

Sheikh Mubarak Ahmad

Bro. Hamza Zainuddin



Alhaj Munawar Saeed

MUSLEH MAUOOD DAY GATHERING AT WASHINGTON D.C.

(Above and below) Sections of the audience at the gathering.

A section of the audience at the Musleh Maood Day celebration at Washington, D.C.

HOUSTON AHMADIES VISIT MONTERREY, MEXICO

Hassan Parvez y Mizra Muzafar Ahmad, son los dos musulmanes que hoy estarán en la Col. Agua Nueva de Guadalupe N.L.

HOUSTON AHMADIES VISIT MONTERREY, MEXICO

Food and clothing ready to be distributed among the poor in Monterrey, Mexico.

A scene during the distribution of food and clothing.